" God," says Leibnitz, " has provided everything, he has remedied everything, beforehand. There is in his works a harmony, a beauty, already pre-established. This opinion does not at all exclude the providence or the government of God. A true providence on the part of God demands a perfect foreknowledge ; but it demands not only that he has foreseen everything, but also that he has provided for everything—otherwise he is deficient either of the wisdom to foresee or the power to provide." Samuel Clarke, in a controversy which he carried on with Leibnitz, urges that this view does not render the universe dependent on God, and so he argues that God interposes from time to time to set his works right. To this Leibnitz replies:—

"That defect of our machines which renders them in need of repair, arises from the circumstance that they are not sufficiently dependent on the workman. Thus the dependence of nature upon God, so far from being the cause of this defect,, is rather the cause why the defect does not exist, because it is dependent on a workman too perfect to make a work which needs to be repaired."*

. We see no advantage to be gained to religion by insisting that the ordinary events in the common providence of God can have no second cause* Bacon, speaking on this subject, says,—>

" For certain it is that God worketh nothing in nature but by second causes; and if they would have it otherwise believed, it is mere imposture, as it were, in favour towards God, and nothing else but to offer to the Author of truth the unclean sacrifice of a lie. But farther, it is an assured truth, and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the man to atheism, but a farther proceeding therein doth bring the mind back again to religion ; for in the entrance of philosophy, when the second causes which are next unto the senses do offer themselves to the mind of man, if it dwell and

stay there, it may induce some oblivion of the highest cause; but when a man passeth on farther, and seeth the dependence of causes and the works of Providence, then, according to the allegory of the poets, he will easily believe that the highest link of nature's chain must needs be tied to the foot of Jupiter's chair."

* See Letters between Leibnitz and Clarke. † De Aug. Scien.

‡ *Eighth Meditation.*—The late Professor Baden Powell ("Order of Nature," p. 242) and Professor Goldwin Smith ("Rational Religion," p. 110) have attacked Dr. Mansel because he has referred in his "Bampton Lectures" (Lect. VI. and